

malicious insinuation that their object is to destroy all authority with the sword. They then proceed in the first article to demand for the community the right to choose its pastor, who shall preach the plain gospel without addition of man. (Texts in support thereof from the Old and New Testaments.) They are willing, according to the second article, to pay the great tithe of corn, which has the sanction of the Old Testament, for the support of the preacher of the pure gospel and of the poor, and to devote any residue to the public service, in case of war, in lieu of a general tax. The small tithe (of a head of cattle) they will on no account pay to any lord, spiritual or temporal, " since God has created the beast for the free use of man." (More texts.) The third article declares their determination to submit no longer to villeinage, which is incompatible with the gospel. They do not disclaim obedience to lawful authority, but as Christians they are free, and free they will be. (More scriptural references.) Further, by the fourth article, they are entitled, according to the word of God, to their share of game and fish, for God hath given a right to all men to the fowls of the air and the fish in the water. Any one who cannot prove the purchase of " a water " must restore it to the community. (See Gen. i., Cor. x., Sec.) Similarly, in regard to the woods, the fifth article declares them forfeited to the people in the case of lords who have not purchased them. In the sixth article they insist on the diminution of the oppressive services demanded by the lords (see Romans x.), and in the seventh the lord shall observe the ancient agreements with the peasants, shall not oppress them, and shall not require them to render service at an unseasonable time, and even then shall pay them a fair price for this labour. (References to Luke's Gospel and the Epistle to the Thessalonians.) The eighth demands a fair rent for their holdings (Matt, x.) ; the ninth protests against unjust punishments, which contravene, the ancient written law (four texts quoted) ; the tenth against the usurpation of the common lands, which they will take back in all cases where they have not been honestly purchased The eleventh denounces the death-duty as an unmerciful oppression of widows and orphans, and demands its entire abolition. (More texts.) Finally, they agree to